

VISIT...

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To Whom will ye then liken this,



Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the Earth?

It is He that resteth in the Circle of the Earth /

Stand now with thine enchantments and with the multitude of thy Sorceries, wherein thou hast laboured from thy youth. If so be thou shalt be able to profit if so be thou mayest prevail.

Circuambulations

Note, , Circuambulation is most important, it has a very distinct result, the trend is light and tripping and may be danced, if the celebrants feel the urge they should dance it, revolving around their own axis or clasped in each others arms, and if they feel the urge, they should do more than given in the rituals. 

A motion common to most invocations is Circuambulation, Occasionally the Magician is required to walk or dance a certain number of times around the circle, the number of times determining the force to be invoked or bannished. If that force...

Magic To the Highest most absolute, and most Divine Knowledge of Natural Philosophy, advanced in its works and wonderful operations by a right understanding of the inward and occult virtue of things, so that true Agents being applied to proper patients on passives, strange and admirable effects will thereby be produced, Whence Magicians are the profound and diligent searchers into Nature. They because of their skill, know how to anticipate an effect, the which to the vulgar shall seem to be a miracle.

Philo Hebraeus saith that true Magic, by which we do arrive at the understanding of the Secret Works of Nature, is so far from being contemptable that the greatest Monarchs, Kings and Priests have studied it / Nay among the Persians none might reign unless he was skillful in this concreat Art. This Noble Science often degenerateth from Natural becometh Diabolical and from true Philosophy turneth into Negromancy the which is wholly to be charged upon its followers who abusing or not being capable of that High and Mystical Knowledge do immediatley harken into temptations of Sathen / and are mislead by him into the Study of the Black Art. Thence it is that Magic lieth under disgrace and they who seek after it are vulgarly esteemed Sorcerers, The True Magician truly following this book will never fall into this greivous and dangerous error.

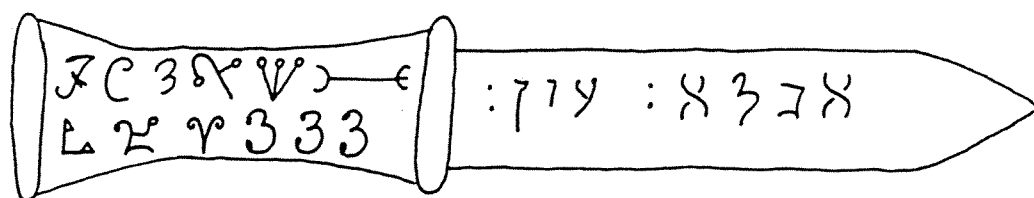
Operations He who hath attained the rank or degree of Exorcist, which we are usually accustomed to call Magus or Master, whensoever he desireth to undertake any operation, For the 9 days immediately preceding the commencement of the work, should put aside from him all uncleanness, and prepare himself in secret during these days, and prepare all things necessary, and in the space of these days, all these should be made, consecrated and exorcized.

A Man may attain this rank by learning and his own ingenium but it were better he were initiate and had taken the vows of secrecy.

A woman ever must be initiate and take the vows, and take heed thou give not the secrets to any woman till thou hast tested her and found her true and faithful for 7 years.

Magic Knives

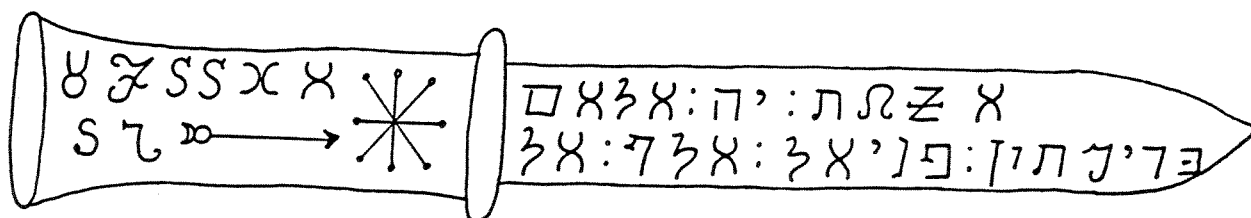
In order to properly carry out Operations of Art, Instruments are necessary, a knife with a white hilt.



Made in the day and the hour of $\odot$ when he is in the sign V , tempered in the blood of a gosling and juice of pimpermell, the $\odot$ increasing, dip also the handle with characters of Art.

With this knife thou mayest carry out necery operations except circals. With these or other Holy characters on the hilts.

But for the knife with the Black Hilt



Where with to strike terror and fear into the Spirits, and for forming the Circle, it should be made in the day and hour of $\odot$ tempered in the blood of a black cat, and kept in black cloth.

Swords

Swords are frequently used, Write in the day and hour of ♄ with Burin and acid, on the one side,

Yayah Eheieh Adonai Yhvh
 : יח" : יהיח : נדח : יהיה

and on the other,

Gibur Elohim
 : גבורים יחיה

which also write on the hilt, and on the pomel,

Gixal
 גיחל

Sprinkle it and cense it and say I Conjure thee O Sword, by Abrathach, Abrach, Abracadabra, יהיה, that thou serve me for a Strength and defence in all Magical Operations against all mine Enemies, Visable and invisible.

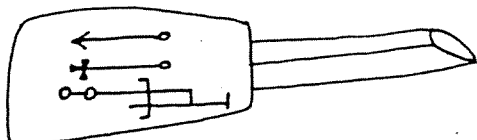
I Conjure thee anew by the Holy and Indivisible name, EL, Strong and wonderful, Shaddai, Almighty, and by the name Qadoseh, Qadoseh, Qadoseh, Adonai, Elohim, Tzabaoth, Emanuel, A and Ø. Wisdom, Way, Life, truth.
 Alpha or Omega

Chief, Speech, Word, Splendour, Light, Sun, Fountain, Glory, the Stone of the wise, Virtue, Shepherd, Priest, Messiach, Imortal, By these names then, and by the other Names, I conjure thee O Sword, that thou serve me for a Protection in all adversities.

Amen.

Burin

The Burin is for engraving characters, Make it in the day and hour of ♂ or ♀,



Grave on it these characters, and say, while it lies on the Altar, Asophiel, Asophiel, Asophiel, Pentagramaton, Athanatos, Eheieh, Asher, Eheieh, Quadoseh, Quadoseh, Quadoseh.

O God Eternal, bless this Instrument prepared in thine honour so that it may only serve for good use and end, for Thy Glory.

Amen.

1st Oath

I (name) in the presence of the Mighty Ones of the Outer Spaces, do of my own free will, most solemnly swear that I will ever keep secret and never reveal the secrets of the Art. Except it be to a proper person properly prepared within a circle such as I am now in. And that I will never deny the secrets to such a person if they be properly vouched for by a Brother or Sister of the Art. This I swear by my hopes of a future life. And may my weapons turn against me if I break this my Solemn Oath.

Of The Wine

♥.T.♥

M_C, KNEALS FILLS C OFFERS TO W

W, HOLDING A BETWEEN PALMS, PLACES POINT IN C.

M_C, AS THE A IS THE M_C, SO THE C IS THE ff,
SO, CONJOINED THEY BRING BLESSEDNESS.

W, LAYS ASIDE A, AND TAKES C, IN BOTH
DRINKS AND GIVES DRINK.

M_C, HOLDS PATEN TO W, WHO BLESSES
WITH A. THEN EATS AND GIVES TO
EAT.

Invocation

Hail... from the Amarihean Horn
Pour forth thy Store of Love. I Lowly bend
Before thee. I evoke thee at the end.
When other Gods are fallen and put to scorn,
Thy foot is to my Lips! My sighs in born
Rise touch, Curl about thy Heart: then Spend
Forfill all Love, Harlot Pity descend
And bring me much who am Lonely and Forlorne

Order and discipline must be kept. A High Priest or Priestess may and should punish all faults to this end. And all of the Cult such corrections willingly.

Each fault should be corrected separately. The Priest or Priestess must be properly prepared. And call the culprit to trial. They must be prepared for initiation, and kneel. Told their fault and sentence pronounced. Punishment should be followed by all summand, such several 5.5 or something of this nature. The Culprit must acknowledge the justice of the punishment by kissing hands and on receiving sentence and when thanking for punishment received.

The 5's are 3, 7, 9. (thrice three) and 2. (thrice seven) 40 in all. The 5 is 5 but these 8. $m \vee 88 \vee \frac{1}{2} \vee 4 \times m \vee \frac{1}{2} \times 8$ Vis. 2 $\frac{1}{2} \times 2 \times 2 \times 2 \times m \times 2 \times 2 \times 8$ $\frac{1}{2} \times 2 \times 2 \times 2 \times m \times \frac{1}{2}$. 2 $\frac{1}{2} m \times 2 \times 8 \times 2 \times 2 \times 2 \times m \times m \times \frac{1}{2} \times 7$. 8 in all. And 5, 8 are 40. So it be well met to have less than 40. But more may be used if desired.

To Make the anointing ointment. Take some greased pans fill half full with grease or olive oil. Put in one sweet mint, mojerum in another. Ground thyme in a 3rd. And if you have it patchouli. Dried leaves pounded. Place these in hot water bath. Steam and cook for several hours. Then pour into linen bags and squeeze grease then put into pans again and fill up with fresh leaves. After doing this several times, the grease will be highly perfumed. Then mix all together and store in a well covered jar.

Annoint behind ears, throat, Armpits, breast and womb. Also for All.
 eccr mm is where the
 7 4 8 8 7 9 2 1 7 7 8 8 2 7 8 8 7 2 2 3 8 8 8 4 7 7 7

Consecrations

For consecration, take wand, sword or Holy oil and draw upon objects to be consecrated the Supreme Symbol of the holy Force to which you dedicate it. Confirm this dedication with words, invoking the appropriate God to indwell in the pure Temple which you have prepared for him, Do this with Fervour and Love, as if to balance the icy detachment, which is proper for banishing.

The words of purification are. Asperges me, Therion, hyssopo, et mundabor, Lavis me et Supernivem dealabor. Those of Consecration, Accentit in nobis, Therion ignem eui amoris Flammam aeternam caritis.

Proper preparation, Candidate must be naked and barefoot, Sandals may be worn, (but not shoes,) a pentical hung around neck, over heart, hands tied behind back, cord pulled up and tied around neck with cable Tau hanging in front, a short cord should be tied round right angle only, (Feet neither bound nor free.) Consecration is the active dedication of a thing to a single purpose, Banishing prevents its use for any other purpose.

Purification is necessary for initiation or for any great rite. It is performed according to ritual. With consecrated water, or the scourge, which is better, for water but cleanses the body, but the scourge purifieth the soul.

All things used for writing in the Art should be prepared thus, Pluck the 3rd Feather from the right wing of a male gosling, saying, Adri, Hahlil, Tamaii, Tilonas, Alhamas, Zianor, Adonai, banish from this pen all deceit and error, so it may be of virtue to write all that I desire
Amen.

Sharpen it only with the knife of Art. Have an inkstand, in the day and hour of ♀, with the burin grave it, קדוש. Metatron. Tah, Tah, Tah, Qadosh, Elohim, Tzabaoth.

יהוה: שטטן: יהוה:

קדוש: אלהים: זכאות:

And putting, in ink say, I exorcise thee, (1) creature of Inn, by Anaireton Simulator and by Adonai, that thou be an aid and succor to me in all things I wish to performe by thine aid.

Blessed be thy Feet,
That have brought thee in these ways
Blessed be thy Knees,
That Kneel at the Ancient Alter
Blessed be thy womb,
The Fount of life, without
Which we would not be.

Blessed be thy breasts,
Created in beauty and strength.
Blessed be thy Lips,
Which have uttered the Sacred
Name.

V, V, V, V, V.



Holy Writ.

12. And the King commanded HilKiah the Priest, and Ahikam the son of Michaiah and Shapham the Scribe, and Asahiah a servant of the Kings saying. 12 KINGS 12.

13. Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found, for great is the wrath of the LORD that is kindled against us; because our fathers have not harkend unto the words of this book, to do all that according that which is written concerning us.

14. So HilKiah the Priest and Ahikam and Achbor and Shapham and Asahiah, went unto HULDAH the Sorceress, the wife of Shallum the son of Tikvah the son of Yashas, Keeper of the wardrobe, (now she dwelt in Jerusalem, in the second part,) and they communed with her. 11 KINGS 14

And she said unto them, Thus saith the Lord God of Isral, tell the man that sent you to me. 11 KINGS 15

Thus saith the Lord, Behold I will bring evil upon this place, and upon the inhabitants thereof, EVEN all the words of the Book which the KING of Judah hath read. 11 KINGS 16

And those members of the body which we think to be less honourable, upon them we bestow more abundant honour." 1 Cor XII 23

But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, and things which are not, to bring to naught things that are. 1. Cor, 27, 28.

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

To him that overcometh and keepeth my works unto the end, to him will I give power over the nations Rev. ii 26. 1 Cor. i. 19.

And I will write upon him my New Name Rev iii 28.

He that overcometh shall inherit all things, and I will be his God, and he shall be my Son. Rev xxi 7

First bound with these cords, in number which three are. Bout the Alter thrice I shall thy Image bear. Knots, Amaryellis, tye, of colours three, then say, these bonds I tye for Venus be. Verail.

Holy Writ.

Even Nabal: For as his name is, so is he; Nabal is his name, and Folly is with him. Sam, I, xxv, 25.

Being made so much better than the ANGELS as he hath obtained a more excellent name than thay. Heb, i, i, 4.

AND David danced before the Lord with all his might, and David was naked. II Sam. 14.

Then David returned to bless his household. And Michal the daughter of SAUL came to meet David and said. How glorious was the KING of ISRAEL to day, who uncovered himself in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself. II Sam. 20.

Therefore Michal the daughter of SAUL had no child unto the day of her death. II Sam 23.

Said with sword in hand.

RITUAL OF THE PENTAGRAM

1. Touch forehead. Say, Atoh (unto Thee)
 2. Touch breast. Say, Malkus (the Kingdom)
 3. Touch right shoulder. Say, ve Gevurah (and the Power)
 4. Touch left shoulder. Say, ve Gedulah (and the Glory)
 5. Clasp hands upon breast. Say, Le-Oham, (Amen)
 6. Turning to East, make Pentagram with sword, say (Vibrate.) YHVH.
 7. Turning to South, say Adni.
 8. To West, say. Ahih.
 9. To North. Say, Agla.
 10. Extending arms in shape of cross say,
 11. Before me Baphial. 
 12. Behind me Gabriel. 
 13. On my right hand Michael. ♀
 14. On my left hand Auriel. ♀
 15. For about me flames the Pentagram
 16. And in the column stands the six rayed star. 
 17. Repeat 1 to 5 Quabalistic Cross
- Atoh. Malkus. ve Gevurah, ve Gedulah, Le Oham.

The first section, points 1 to 5 invokes Holy Guardian Angel and puts in touch with Sephiric universe 6 to 9 traces protecting circle of fire, the imagination should be stimulated to create these on the Aetheral in glowing figures of fire.

Never lower sword till circle is complete in unbroken line, from  to . The 4 Archangels are the Regents of the Sun, Moon, Venus and Mercury.

- First draw circle with M. \$ or Athame Sprinkle with exorcised water.
2. Light candles say Excoreism P.
3. Caution Initiate (if any) warn companions.
4. Enter circle and close doors. with 3 pentagrams, saying /Agla /Azoth /Adonai/
5. Ritual of ☆. P. 15
6. Proclaim object of working
7. Circumambulate 3 times or more before commencing work.
8. Summon.

I Summon stir and call thee up, thou Mighty Ones of the
E, S, W, and N. Saluting and ☆

3 Warnings

- P. O thou who standeth on the threshold between the present world
of men and the Dread Lords of the Outer Spaces. Hast thou the
courage to make the Assey? (Place sword point on postulants heart)
For I say verily. It were better to rush on my sword and perish
misrably than to attempt it with fear in thy heart.

Postulant. I have the Pass words. P.L. and P.T.

- P. All who approach with P.L. and P.T. are doubly welcome.
(Assumes position of Enterer). And I give you the 3rd P.W.
a V. to pass through this dread Door. (They pass through in
position of Enterer).



The Divine Seal

The places best fitted for Magical Arts are those which are concealed, removed, and separated from the habitations of men. Wherefore desolate and uninhabited regions, woods, caves, gardens, old and deserted houses and dark and obscure places.

But if thou canst not go to such places, thy house, or even thine own chamber, or indeed, any place provided it hath been purified with the necessary ceremonies, will be fit for the convocation and assembling of the Spirits!

When thou hast a place fitting render it neat and pure, and perfume it with the perfumes and suffumigations of Art, and sprinkle it with the water and hysop, then say.

Zazaii, Zamaii, Puidamon, Most Powerful,
El, Yod He Van He, lah, Agia, assist me an
unworthy sinner, who hath the boldness to pronounce these
Holy Names, which no man should name and invoke save in
very great danger. Pardon if I have sinned in any manner,
for I trust in thy protection alone. Amen.

And when ye go, let the Master appoint his Disciples to carry the things necessary for the Art.

The 1st bearing the Censer, the Fire and the incense.

The 2nd, the Book, paper, pens and ink and perfumes.

The 3rd, the Knife and Sickle,

The Master, the Staff or Wand. But all who have Swords, must also bear them, Naked.

With Sword or Knife or other consecrated instrument of Steel shall the Master form the circle then perfume it and sprinkle it with water.

Having entered the circle, say Hear ye, and be ready, in whatever part of the Universe ye may be, to obey the Voice of God the Mighty One, and the Names of the Creator.

We let you know that ye will be convoked hither, wherefore hold yourselves ready to obey our Commands.

(Note, I think something should indicate who is called, either the Spirits names or attributes should be given.)

And you should ever observe that all invoking of Spirits must be in a place secret, where you will be sure no man will disturb or interrupt for none may hold his mind clear on the Art, if he be ever being interrupted, and there be the further danger, many times one through ignorance or curiosity hath spied on a magic operation, and not being protected by the circle, or pentacles,

hath died, not by evil will, but from the force released by the Spirit when he manifesteth, for which reason also, let the Master with all his protection, never quitt the circle before the licence to depart hath been given. All experiments are best when D is clear and increasing.

Note, it is better to perform operations towards the East, putting everything necessary towards that point. But for extraordinary experiments for those of love, direct towards the North.

Companions

When a master of the Art puteth in practeth any operation of importance, let him consider of what Companions he may avail himself, for any operations in a circle it is well to have 3 Companions, and if he cannot at least a Faithfull Dog.

And these companions must be bound by oath to do all the Master shall order and prescribe them.

These Diciples, being thoroughly instructed, and Fortified with a Wise and understanding heart, he must strip them entirely naked, and after all have bathed, (as told in another place) the Master shall pour exorcised water over their heads letting it flow to their feet, saying.

Be ye regenerate, cleansed, and purified, in the Name of the Ineffable, Great and Eternal God, from all your inequities, and may the Virtue of the Most High descend upon you and abide with you always, so that ye shall have power and strength to accomplish the desires of thine heart. Amen.

But if he wisheth to have a dog for a companion, or a boy or a girl, which will be still better, let him perfume him with insense of Art, repeating this Conjuraton over him.

I conjur thee,

O Creature, being a Dog, by him who hath created thee, I bath and perfume thee in the Name of the Most High, Most Powerful and Eternal God so thou mayest be my Faithful Friend in whatsoever operation I may hereafter perform.

But if he wisheth to have for his companion a boy, or a girl, which will be still better, he must ordain them as he hath ordained the Dog, and he must pare and cut the nails of their hands and feet. Saying,

I Conjur thee,

O thou creature, being a young girl (or boy) by the Most High God, the Father of all Creatures, by the Father Adonai Elohim and by the Father Elion, that thou have neither will nor power to hide anything from me, nor to keep back from me the truth in all what I shall demand of thee, and that thou be obedient and faithful unto me, Amen.

And he shall purify, cleanse, and wash them anew, with Water of Art, saying.

Be ye regenerate, cleansed, and purified, so that the spirits may neither harm thee nor abide in thee. Amen.

But, if it be possible, a twice consecrate High Priestess, or a Witch be the best and most powerfull Companion of all.

Take heed, for the safety of both Soul and body, the Master and Companions shall have pentacals before their breasts, consecrated and fumigated, for remember, All in the Art must ever be Sweet and clean and not like Priests, who ever adore dirt, and filth, and forbid washing and the Baths.

Barbarous Names

It is found by experience that the most potent conjurations are those in an ancient and perhaps forgotten language, or even in a corrupt and nowadays meaningless jargon, such as used by Dr. Dee, whatever this Enochian Language may be, it works even the beginner finds things happen when he useth it. The rest needs skill and prudence.

Egyptian Invocations are good, Greek excellent, Latin few and inferior, but it will be noted that in every case they should be sonorous. It is not certain in what the effect of the conjuration really lies, The peculiar mental excitement required may even be aroused by the absurdity of the process, It is certain that the long string of formidable names that roar and moan through so many conjurations have a real effect in exalting the consciousness of the Magician to a proper pitch. that they should do so is no more extraordinary than that music should do the same. And we must always remember the utterance of certain supreme words (jargon to the vulgar,) which enshrine the complete formula of the God invoked, as Tetragramaton and I, A, O. With such words it is of utmost importance they should never be spoken until the Supreme moment, and even then they should burst forth from the Magus even in despite of himself, In fact they should be the utterance of the God in him in the first onset of Divine Possession. So uttered they cannot fail of effect, for they have become the Effect.

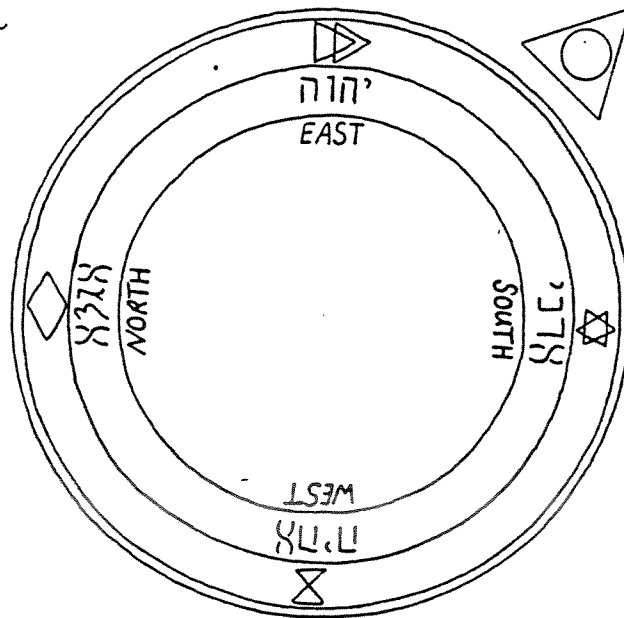
Such a word was indeed the lost Tetragramaton, the lost M, M, word.

Let the Magus earnestly seek this lost word for pronouncing it you accomplish the

Great Work.

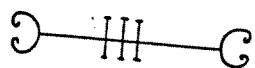
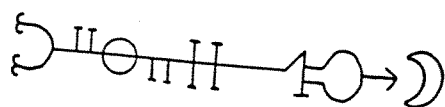
The Circle

Having chosen a place proper, take the Sickle or Scimitar or Art or a Witches Athame, if thou mayest obtain it, and stick it into the centre, then take a cord, and twer well to use the Cable Tan for this, and loop it over the instrument, four and one half feet, and so trace out the circumference of the circle, which must be traced either with the Sword, or the Knife with the black hilt, or it be of little avail, but ever leave open a door towards the North, Make in all 3 circles one within the other, and write names of power between these.

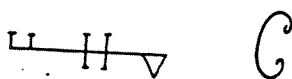
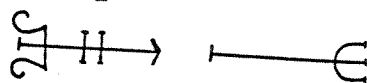
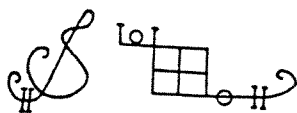


Robes of Art

The Master may require robes, these should be of linen, the thread of which hath been spun by a young maiden, or of silk. And these characters should be embroidered on the breast in red silk.



His shoes should be of white leather with these characters in red



But note, these are only to be used outside for he must be barefoot in the circle, or at most wear sandals.

And the Master should have a crown or cap made of Virgin paper, painted black, with these names written in red and gold, with the pen and ink of Art, $\Pi \Pi \Pi$ in front, $\Gamma \Gamma \Gamma$ behind, $\Sigma \Sigma$ at night $\square \Pi \Sigma \Sigma$ on the left,

Ever take heed that these garments are spotlessly clean, for no good spirit will heed any whose garments are defiled, so if there be any doubt, it were better to strip them off and work another raised from the bath, else assuredly thou shalt fail, or worse still, thou wilt attract Evil Spirits which no Magus should ever do. Mark well, if thou shouldst by error, or neglect of this rule thou shouldst raise an Evil Spirit, Delay not, but bannish him at once, Destroy the circle and never form it in the same place again, for the Holy Book sayeth test the spirits, if they be good or Evil, The Disciples also should only wear the cleanest of linen or silk, if a Witch helpeth thee, she must ever work as a Witch is ever want to do, that is naked, as it is only thus that a Witch hath her full power, Also note that the linen garments that were vestments of the Levites or of Priests, and had been used for Holy things, make good robes of Art.

When doning such robes say, Amor, Amator, Amides, Ideodaniach, Panor, Pliaor Anilor, Through the merits of these Holy Angels, will I robe and indue myself with the vestments of Power, through which may I conduct unto the desired end those things which I ardently wish for, through Thee, O Most Holy Adonai, Whose Kingdom and Empire endureth for ever, Amen.

Of the Ordeal of the Art Magical.

Learn of the spirit that goeth with burdens that have not honor for tis the spirit that stoneth the shoulders and not the weight. Armor is heavy, yet it is a proud burden.

Limiting and restraining of any of the senses, serves to increase the concentration of another, shutting the eyes, aids the hearing, so the binding of the Initiates hands, increases the mental perception, while the ordeal increaseth the inner vision, so the initiate goeth through it proudly, like a Princess, knowing it but serves to increase her glory. But this can only be done by the aid of another intelligence, and in a circle, to prevent the Power thus generated being lost.

Priests attempt to do the same with their scourgings and mortifications of the flesh, but lacking the aid of bonds, and their attention being distracted by their scourging themselves, and what little power they do produce being dissipated as they do not usually work within a circle, it is little wonder they usually fail. Monks, and Hermits do better as they are apt to work in tiny cells and caves, which act in some way as circles.

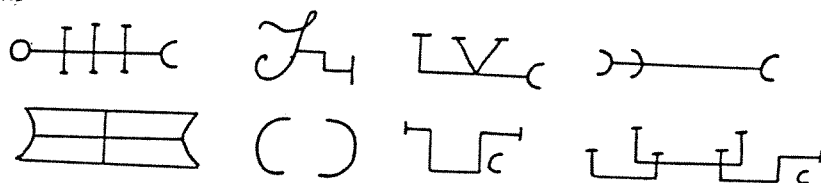
The Knights of the Temple, who used to mutually scourge each other in an octagon did better still, but they apparently did not know the virtue of bonds.

"Note". See the Jacket. by Jack London. On the virtues of a strait Jacket, to develop the Powers of the Inner Vision, Also. Seabrookes experiments in the binding or disuse of the Arms, also hanging with the wrists secured in loops from the roof for the same purpose.

Of Light and of the Fire

It hath ever been the custome among all nations to use fire and light in sacred things. For this reason the Master should employ them in sacred rites. Also for reading the Conjurations and for the incense in all operations.

Lights are necessary in the circle for this candles are best. In holders with those signs on them.



Failing this grave these signs on the candles themselves with the white handled Knife, or Burin of Art. And say over them. "I exorcise thee O Creature cast out from thee every Perversion and Deceit of the enemy and may the virtue and the Power of God enter into thee. So thou may give us light and chase from us all Fear and terror.

Then sprinkle them with the Water of Art and incense them. And when you kindle them say,

I exorcise thee O creature of Fire. In the Name of the Sovereign and eternal Lord by his ineffable name which is Yod He Van Hee. By the name Tah, And by the name of Power EL. That thou mayest enlighten the heart of all Spirits which we may call unto this Circle. So they may appear before us without Fraud and Deceit through Him who hath created all things.

Of the blood Sacrifice

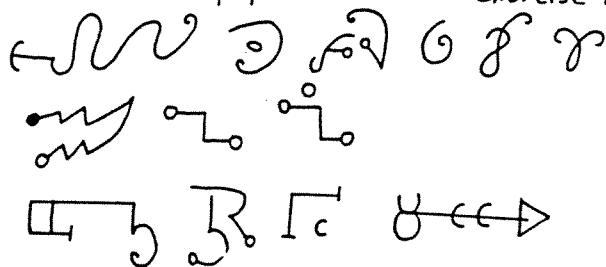
Take a living Bat, or other animal and exorcise it thus.

Camiach, Eomiahe, Emial, Maebal, Emoi, Zazan, Maiphiat, Zacrath, Tenda, Vulamahi. By these Most Holy Names, and the other Names of Angels which are written in the Book Assamaian. I Conjure thee, O Bat (or whatever animal) that thou assist me in this operation by God the true, God the Holy. Then take the Needle or other convenient instrument of Art, and pierce the vein which is in the right wing, or equivalent in another animal, and collect the blood in a vessel, and say,

Almighty Adonai, Arathson, Ashai, Elohim, Eloh, Elion, Asher, Eheleh, Shaddai, O God, Immaculate, Immutate, Emanuel, Messiach, Yod, He, Van, Hee, be my aid, so this demand I have made and will use the blood of thee as I wish, and in all that I shall demand of thee I will use the blood of thee as I wish, and in all that I shall demand of thee I will use the blood of thee as I wish.

Of Vergin Parchment and Paper

Take any parchment and exorcise it, Write upon it these magical signes.



Hold it over the incense, saying, Be ye present to aid me, and may my operation be accomplished through you, Zazai, Zalmai, Dalmai, Adonai, Anaphaxeton, Cedron, he, Artor, Dinator, Holy Angels of God, be present and infuse into this parchment, so that it may obtain such power through you that all the Names and Characters thereon written may receive due power, and that all deceit and hinderance may depart therefrom, through God and Lord, who liveth and reigneth through the Ages, Amen.

I Conjure thee, O Parchment, by all the Holy Names that thou obtainest efficacy and strength, and becomest exorcised and consecrated so that none of the things which shall be written upon thee shall be effaced from the Book of Truth. Amen.

Then sprinkle it and keep it till needed, the cauls of newly born children, the like, may be employed in operations of less importance if duly exorcised and consecrated.

Of Wax and Vergin Earth

Wax and Vergin Earth are employed in many Magical Operations whether to make images or candles, or other things, therefore they should never been put to any other use. The Earth should be dug up with thine own hands, and reduced to a paste without any instrument whatever touching it. Wax should be taken from bees which have made it for the first time, and should never have been used for any other purpose. Before comencing the work, say, Exlabor, Helabor, Sittacibor, Adonai, Onzo, Zomen, Menor, Asmodal, Ascobai, Cotgatos, Erionas, Profas, Alkomas, Conamas, Popuandos, Osiandos, Espiacent, Damnath, Eheres, Golades, Telantes, Cophi, Zades, Ye Angels of God be present, for I evoke ye in my work, so that through it you may find virtue and accomplishment Amen. Then say, I exorcise thee O creature of Wax, (or Earth) that through the Holy Name of God and his Holy Angels thou receive blessing, so that thou mayest be sanctified and blessed, and receive and obtain the virtue which we desire, through the Most Holy Name of Adonai, Amen. Sprinkle the wax, and set it aside for use, But take heed that the Earth must be dug with thine hands alone must be dug afresh every time thou hast need of it.

The Needle and other Iron Instruments.

There are several steel instruments needed in various operations a Needle to prick or to sew, a Burin to engrave.

Thou shalt make such instruments in the day and hour of Jupiter 24 when finished, say

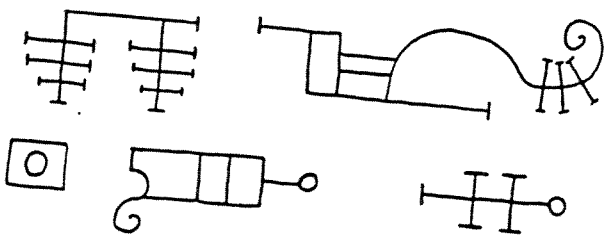
I conjure thee O instrument of steel to be made in the day and hour of Jupiter 24 when finished, say

↓ Conjure thee, O instrument of steel, by God the Father Almighty, by the virtue of the Heavens, of the Stars, and of the Angels who preside over them, by the virtue of hail and wind, that thou receivest such virtue that thou mayest obtain without deceit the end which I desire in all things, wherein I shall use thee, through God the Creator of the world, Emperor of the Angels, Amen.

Perfume it with perfumes of Art, Sprinkle it, and say
 Dani, Zumeth, Agalmalurod, Gadial, Pani, Canelons, Merod, Gamadoi, Baldoi, Metrator,
 Angels most holy, be present for a guard to this instrument.

Concerning the Silken Cloth

When any Instrument of the Art is consecrated, if you are not using it, it should be wrapped in a silken cloth and put away. Take then silk of any colour except black or gray, whereon write or embroider these characters



אדני: אצתי ה: אדאדלד:
פדינד תוך: אגא: איזסו
קירש: שעה פולש:

Incense it, sprinkle it, put it away for seven days with sweet spices, and thou shalt use such silk to wrap up all instruments of Art.

Of Sacrifices to Spirits and How They Should Be Made

In many operations it is necessary to make some sort of sacrifice unto the Spirits, and in various ways, white animals to good Spirits, and black to the evil, sometimes the blood and sometimes the flesh.

Ever select those which are Virgin, as being more agreeable to the Spirits, and rendering them more obedient.

When blood is to be sacrificed it should be drawn also from Virgin Animals or birds. Before offering it say, May this sacrifice which we find proper to offer to you, ye noble and lofty beings, be agreeable and pleasing unto your desires, be ye ready to obey us, and ye shall receive greater ones.

Then perfume and sprinkle it according to the rules of Art.

When it is necessary, with all proper ceremonies, to make sacrifices of fire, they should be made of wood which hath some reference especially to the Spirits evoked, as Juniper or Pine to spirits of Saturn, box or oak to Jupiter, cornel or cedar to Mars, laural to the Sun, myrtal to Venus, hazel to Mercury, and willow to the Moon.

But when we make sacrifices of food or drink, everything necessary should be prepared without the circle, and the meats should be covered with a fine clean cloth. Also spread a clean white cloth beneath them, with new bread and good wine, but have all things which refer to the nature of the Planet. Animals, such as fowls or pigeons, should be roasted. Especially have a vessel of clear and pure fountain water, and before thou enterest the circle, summon the Spirits by their proper names, saying,

In whatsoever place ye may be, Ye Spirits, who are invited to this feast. Come ye and be ready to receive our offerings, presents, and sacrifices, and ye shall have hereafter yet more agreeable oblations.

Then cense the grounds and sprinkle them with exorcised water, then conjure the Spirits till they come.

I, "N" in the presence of the Mighty Ones of the Outer Spaces do of my own free will most solemnly swear that I will ever keep secret and never reveal the Secrets of the Art, Except it be to a worthy person, proper prepared within a Circle such as I am in now, and that I will never deny these secrets to such a person if they be vouched for by a brother or Sister of the Art. Also, under no circumstance whatever will I ever reveal to anyone not of the Art, the names of any brother or Sister of the Art.

This I swear by my hopes of a future life, and my Weapons turn against me if I break this my solemn oath / And I am mindful that my measure has been taken.

M, and W, enter in position of enterer. M, places W, in N, Forms C, performs Ritual of Pentagram.

~ Summon

Guids W, to C, Adjusts C, T, Circuambulates, Proclaims to 4 Quarters. Take heed O Lords of the Watch Towers of the E, 'W' properly prepared Will be initiated P, and W, Returns to E. Strike Bell.

M, In other religions the postulant kneels, as the Priests claim supreme power, but in Art Magic, we are taught to be humble, so we kneel to welcome them. 5 S Blessed be, etc.

TAKE MEASURE

Be pleased to kneel,
Adjusts to Alter

3 Knells 

M, Art ready to swear that thou wilt always be true to the Art?

W, I am. 7 Knells.  Take Measure

M, Thou must first be purified, 11 Knells 

M, Art always ready to help, protect, and defend, thy Brothers and Sisters of the Art? Omitted nowadays.

W, I am.

M, Art armed?

W, With a knife in my hair.

M, Then on that knife wilt thou swear absolute secrecy

W, Swears.

M, Asists to rise.

With ϕ , W & h

M, I here by Sign and Concecrate Thee.

Removes C, T.



Now I present to thee the Working Tools, First the M, S, With this, as with the Athame thou canst form all M, C, dominate, subdue and punish all rebellious S, and D, and even persuade the As, Gs, S. With this in your hand you are the ruler of the C, S.

Next I present the A, this is the true Witches weapon and has all the powers of the M, S.

Next I present the W, H, B. Its use is to form all instruments used in the Art, It can only be properly used in a M, C, S.

Next I present the W, Its use is to call up and control certain As, Gs, to whom it would not be mete to use the M, S.

Next I present the  S. These are for the purpose of calling up appropriate S.

Next I present the Censer of Incense, This is used to encourage and welcome G, S. and to banish E, S.

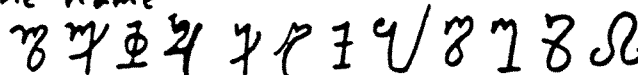
Next I present the , this is the sign of power and domination it is also to cause suffering and purification, for it is written to learn you must suffer and be purified, Art willing to suffer to learn?

W, I am. S

M, next, and lastly I present the , they are of use to bind the Sigils in the Art, also the material basis, to enforce thy will.

Also they are necessary in the oath.

I salute thee In the name

V, V, V, V, V. 

Newly made P. and W

7 Knell

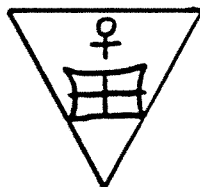


S

Circumambulate and proclaim to 4 Quarters.

Hear, ye Mighty Ones, 'N' hath been consecrated
P. and W. of the G G

Note, IF ceremony ends here add  Hail and Farewell.
IF not go to next degree.



Form C and perform Ritual of Pentagram around celebrants.

 P, Assumes Disrus position. ^{usually dispensed with now.}
M, Ere we proceed with this sublime degree, I must
beg purification from thy hands S, S. Blessed be.
P, Adjusts  C, T, Circumambulates 3

M, Adjusts C, T,

Cir, Proclaims.

Hear ye Mighty Ones, 'N' Duly consecrated P, and W, is
now properly prepared to be consecrated H, P, and W, Q,

Return to South, Adjust to Altr.

M, To attain this Sublime degree it is nesscery to suffer
and be purified, Art ready to suffer to Learn?

P, W, I am.

M, Be pleased to kneel.

P, Kneels at Alter.

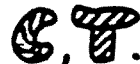
M, I prepare thee to take the great oath. Stricks 3
Knells on bell   3, 7, 9, 21. 

Repeat thy new name after me, I 'N', swear upon and
by mine honour among men and among my brothers and sisters of the
Art, that I will never reveal to any at all, any of the secrets of the
Art, except it be to a worthy person, properly prepared, in the
control of a M, C, such as I am now in. This I swere by my hope of
Salvation, my past lives, and my hopes of future ones, and I devote
myself to utter destruction if I break this my Solome oath.

M, kneels, placing left hand under 'N's knees and right hand on
head. thus forming Magic Circle.

M, I here by will all my power into you. Will's.
Asists to rise.

M, I here by sign and consecrate you with the great M, S.
Rember how it is formed and you will always recognise it. S.

Removes  S.

M, Newly made H, P, and W, Q

S, You will now use the working tools in turn.

First the M, S, with it you will scrite the M. S. S.

Secondly the Athame, S.

Thirdly, the W, H, B. S.

Fourthly the W. S.

Fifthly the P. S.

Sixthly the C, of E. S.

Seventhly the  S.

you must use this now in token that in the Art you should
ever give as you receive, threefold, So where you received 3,
return 9, where you received 7, return 21, where you received
9, return 27, where you received 21, return 63,

Eighthly the  S.

H, P, Adjusts C. T.

Circuambulates 3. Tho hast obeyed the Law  S.

M, Mark well also, That whenever you recieve G^{ood} do
so equally well return G^{ood}

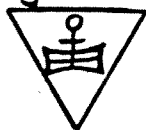
S. S, Circuambulate. Proclaim to 4 Quarters.

Hear ye Mighty Ones the twice consecrated and Holy 'N' hath
assumed the dignaty of H P and W, Q

Note if ceremony ends here add 
And dismeth ye to your abods, Hail and Farewell.
If not, go to next degree.



It is well to take cakes and wine first
As in previous Degrees Form Circle around celebrants.



H.P. assumes Osirus position.
M, kneels SS, Blessed Be.
♥.T.♥.

M, Ere we proceed with this sublime degree, I must beg
purification at thy hands.

H.P. Adjusts C, T



Circumambulates 3,  M, Adjusts C, T. Cir.

♥.T.♥. Proclaims, to 4 Quarters.

Hear ye mighty Ones, the twice consecrate and Holy 'N' H.P.
& W.Q. is properly prepared, and now will proceed to erect the
Sacred Alter.

Cir. 3 Adjusts to Alter.



It is better to be again purified. Cakes and wine may be taken.

M, Now I must reveal to you a great ~~Mystry~~ S,

Note, If H.P. has performed this rite before, omit these words.
H.P. Assumes Osirus position.



M, Assist me to erect the Ancient Alter, at which in days
past all worshiped, the Great Alter of all things.

For in the old times  was the Alter, Thus was the
Alter made and so placed and the sacred place was the point
within the centre of the circle, as we of old times have been
taught, that the point within the centre is the origin of all things.
Therefore should we adore it. S, Therefore, whome we adore,

We also invoke, by the power of the lifted lance; Invokes.

O circle of stars, S whereof our Father is but the younger brother, S, Marvel beyond imagination, Soul of infinite space, before whom time is ashamed, the mind bewildered and understanding dark, not unto thee may we attain unless thine image be love, S,

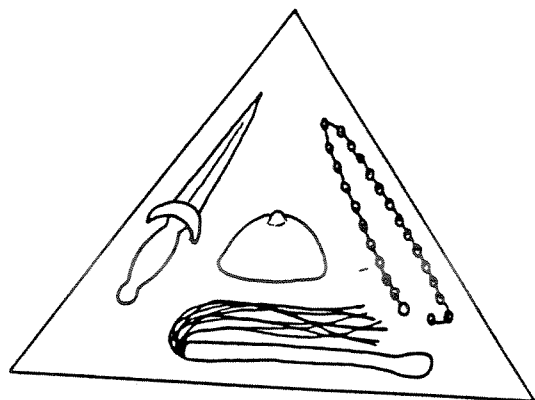
Therefore, by seed and root, and stem and bud and leaf and flower and fruit do we invoke thee, O, Queen of Space, O dew of light O continuous one of the Heavens, S, Let it be ever thus, that men speak not of Thee as one, but as none, and let them not speak of thee at all, since thou art continuous, For Thou art the point within the circle, S, which we adore, S, The fount of Life without which we would not be, S, And in this way, truly are erected the Holy Twin Pillars

B, and J, S.

In beauty and strength were they erected, to the wonder and glory of all men. S S.

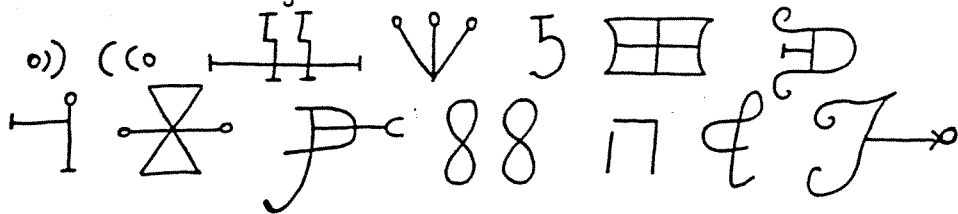
Book 4 TΔM444. Sarvikram.

The Scurge, the Dagger, and the Chain, represent the 3 alchemical principles of Sulphur, Mercury, and Salt. These are not the substances which we now call by these names, they represent "principals" Sulphur represents the energy of things. Mercury their fluidity. Salt their fixity. They are analogous to Fire, Air and Water. The Christian idea that Sin was worth while, because salvation was so much more worth while that redemption is so splendid that innocence is well lost, is satisfactory. St. Paul says, "Where sin abounded, there did grace much more abound. So we should consider them as part of a sacrament. The Scurge, dagger and chain suggest the Sacrament of Penance. The Scurge is Sulphur, its application excites our sluggish natures, and it may further be used as an instrument of correction, to castigate rebellious volitions it is applied to the Nephesh, the Animal Soul, the natural desires. The Dagger is Mercury, it is used to calm too great a heat, by the letting of blood, it may be plunged into the heart or side of the Magician to fill the Holy Cup. The chain is salt, it serves to bind the wandering thoughts, and for this reason is placed about the neck of the Magician where Daäth is situated. These instruments remind us of pain, death and bondage. Christ was thus martyred, the Dagger being replaced by nails, the scurge may be made with a handle of Iron, the Lash of nine strands of fine copper wire, in each of which is twisted small peices of Lead. Iron represents severity, copper Love, and Lead austerity. The Dagger should be of steel, and should be inlaid with gold and have a gold hilt. The chain is made of soft iron, and have 333 Links. These weapon should be grouped round the phile of Holy Oil. The scourge keeps the Asperation keen. The Dagger expresses the determination to sacrifice all, and the chain restricts any wandering.

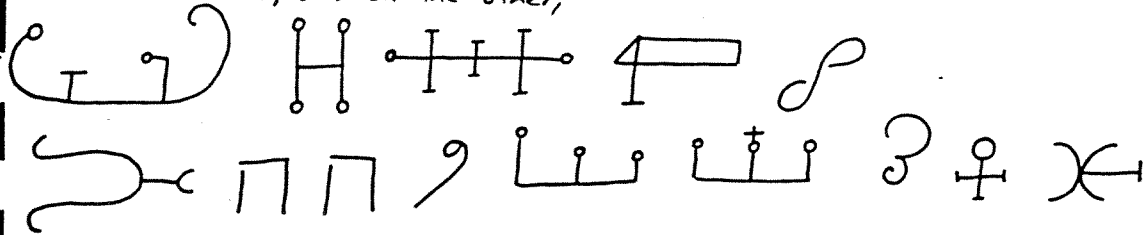


Of the Water and Hyssop

If it be necessary to sprinkle with water anything in the Art use a Sprinkler made of Vervain, Fennel, Lavender, Sage, Valerian, Mint, Garden Basil, Rosemary, and Hyssop, gathered in the day and hour of Mercury. & in her increase, Bind these together in a handle on which engrave



on the one side, and on the other,



Know these herbs must be bound to this handle with thread spun by a young maiden. After this, use this sprinkler wheresoever thou shalt sprinkle this water it will drive away all Evil Spirits, with this water make all preparations of the Art.

The Benediction of Salt

The Blessings of the Father Almighty be upon this Creature of Salt, let all malignity and hinderance be cast forth hence from, and let all good enter wherof I bless thee and invoke thee, that thou mayest aid me.

The Bath

Have warm water ready in a bath in thy secret cabinet and being entirely naked enter it and say.

I exorcise thee, O Creature of Water that thou cast out from thee all impurities and uncleannesses of the Spirits of the World of Phantasm, so they may harm me not, through the virtue of God Almighty Mentalia, Musalia, Ophalia, Onemalia, Zitanseia, Goldaphaira, Delulsaira, Ghevialaira, Gheminaira, Gegropherira, Cedahi, Gilthar, Godieb, Ezoill, Musil, Grasil, Tamen, Pueri, Godu, Huznoth, Astachoth, Tzabnoth, Adonai, Agla, On, El, Tetragramaton, Shema, Aresion, Anaphaxeton, Segilaton, Primeumaton.

Any of which Names thou shalt repeat twice or thrice till thou art completely washed and clean then quit the bath and sprinkle thyself with exorcised water.

Purge me O Lord, with hyssop, and I shall be clean; wash me and I shall be whiter than snow.

Then say this prayer,

El Strong and Wonderful, I bless Thee, I adore Thee, I invoke Thee, I render Thee thanks from this Bath, so that this Water will cast from me all impurity through Thee, O Holy Adonai, and may I accomplish all things through Thee, Who livest and reignest unto the ages of ages. Amen.

Then taking exorcised Salt cast it in the bath and wash thyself anew, saying,

Imanel, Arnamon, Imato, Memeon, Bectacon, Muoboi, Paltellon, Decaion, Yamenton, Yaron, Tatonon, Vephoron, Gardon, Esiston, Zagveron, Momerton, Zornesiton, Tileion, Tixmion.

Thy Disciples should wash themselves in the same manner.

But ever mind, the water purifieth the body, but tis the scourge that purifieth the soul and increth the inner sight.

Ye Fyrst Conjuratioun

Di binu od zodaxame, Flasa, Gahé N. : od elanusake baotesagi Haida

I invoke and move thee, O thou Spirit N. : and being exalted above ye in the power of the Most High, I say unto thee, Obey: in the name of Beralanensis, Baldachiensis, Pannachia, od Apologiae Sedes: od Beralanensis, Baldachiensis, Pannachia, and Apologiae Sedes: and

And he said unto Jether his first born, Up and slay them, But the youth drew not his sword. For he was fearfull, because he was yet a youth.

Then Zebah and Zulmuna said, rise thou, and fall upon us, for as the man is, so is his strength, And Gidion arose, and slew Zebah and Zulmuna and took the Talismans shaped like moon that were on their camels necks. Judges VIII 20, 21

Stand now with thine Enchantments, and with the Multitudes of thy Sorceries, wherein thou hast laboured from thy youth, if so be thou shalt to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy councils.

Let now the Astrolagers, the Stargasers, the monthly prognosticators stand up and save thee from these things that shall come upon thee. Is XIV 12, 13

At the same time spake the Lord by Isiah the son of Amos, saying, Go thou and loose the sackcloth from off thy loins and put off thy foot.

And he did so, walking naked and barefoot.

And the Lord said, Like as my servant Isiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and Ethiopia.

So shall the King of Assyria lead away the Egyptians prisoners and the Ethiopians captives, young and old, naked and barefoot, even with their genitals uncovered, men and women, to the shame of Egypt. Isiah xx 2, 3, 4.

Of the Bloody Sacrifice

It is necessary to consider carefully the problems concerned with this. Nigh all Ancient Magic revolves around this. All the Corrian religions, the rites of the dying God refer to this, Osiris, Adonis, Hercules, Melcarth, Dionysus, Mithra, The First ethical lesson in the Bible is that the only sacrifice pleasing to the Lord is fresh blood. Able who made this found favour with the Lord, who was wrath with Cain, because he gave him no blood sacrifice. Again there is the sacrifice of the Passover, And Abrahams being commanded to sacrifice his first born son, and substituting Animal for Human Life. The annual ceremony of the two goats carried this into perpetuity. We see this idea of Sacrifice in Esther. Where Haman and Mordecai are the two goats, and the rite of Purim where Jesus and Barabbas happen to be the goats in one particular year. This proves that from time immemorial the bloody sacrifice has been the main part of religion. St Paul says, Without shedding of blood there is no remission, and who will argue with St. Paul? We must therefore study How we may obtain in the Art Magical the benefits that the other religions obtain, without resorting to their crude methods of sacrificing so many human lives. There is a great Mystery consailed in this theory of bloody sacrifice. The blood is the life. There are grounds for the belief there is a something that makes the difference between live and dead matter. It would be unwise to condemn as irrational the practice of those savages who tear the heart and liver from an adversary, and devour them while yet warm. In any case it was the theory of Ancient Priests and Magicians, that any living being is a

Storehouse of energy varying in quantity according to the size and health of the animal, and in quality according to its mental and moral character. At the death of the animal this energy is liberated suddenly. The Animal should therefore be killed within the circle or Δ triangle, so its energy cannot escape, for evocations it is better to place the blood in the triangle, so the spirit may obtain from this blood the subtle but physical substance which is the quintessence of Life in such a manner as to enable it to take on a visible and tangible shape. Those Magicians who object to the use of blood replace it with incense. Burning the incense of Abramelen or Dittany of Crete in large quantities. Both these incenses are very Catholic in nature and suitable for most any Male realization. But the bloody sacrifice though more dangerous is more efficacious, and for nearly all purposes human sacrifice is best. The true Magician will use his own blood, or possibly that of a disciple, without sacrificing human life.

There is another sacrifice with regard to which the Adepts have always maintained the most profound secrecy. It is the supreme mystery of practical Magic. The Formula of the Rosey Cross  In this case the victim is a

in a certain sense - the Magician himself, and the sacrifice must coincide with the utterance of the most secret name of the God whom he wishes to invoke. Properly performed it never fails of its effect. But it is difficult for the beginner to do this satisfactorily because of the great effort of the mind to remain concentrated on the purpose of the ceremony, the overcoming of this difficulty lends most powerful aid to the Magician. He should offer up himself in sacrifice again and again. Till he attain. It is unwise for him to attempt it until he has received regular initiation into the Order of True Magicians, and attained the rank of Magnus, or Priest, or High Priestess in the case of a woman.

Returning to the bloody sacrifice, killing is uniform, stabbing to the heart or severing the throat. All other methods of killing are less efficacious. The greatest care must be taken that no pain is suffered. Warm blooded animals only are used, with two principal exceptions, serpent which are only used in very special Rituals and the Magical beetles of the Labor Legis. One word of warning, the victim must be in perfect health, or its energy may be as it were poisoned. It must not be too large. The amount of energy disengaged is almost unimaginably great, and out of all anticipated proportion to the size and strength of the animal. Consequently the Magician may easily be overwhelmed by the force which he has let loose*. The most intense spirituality of purpose is absolutely essential to safety. In evocations the danger is not so great, as the circle forms a protection. If you are easily disturbed or alarmed, or you have not overcome the tendency of the mind to wander. It is not advisable to perform the bloody sacrifice.  Yet it should not be forgotten that this, and the other Art at which we have dared darkly hint, are the supreme formulae of Practical Magic. * The sacrifice of a bull is sufficient for a large number of people hence it is commonly used in public ceremonies and for Kings, who needs force for his whole Kingdom.

Wax and Virgin Earth

are employed in many Magical Operations, to make Images or Candles, therefore the materials should never have been put to any other use, The Earth should be dug up with thine own hands, and reduced to a paste, without touching it with any instrument, so it be not defiled thereby.

The Wax should be taken from bees which have only made it for the first time, and it should never have been employed for any other purpose, and every time thou shalt use one or the other, First Say,

Extabor, Hatabor, Siltabor, Adonai, Onzo, Zomen, Menor, Asmodal, Ascolai, Comalos, Erionas, Profas, Alkomas, Gonamas, Papuendos, Osiandos, Espiacent Damnath, Eheris, Galades, Telantes, Cophi, Zades,

ye Angels of God, be present for I invoke ye in my work, so that through you it may find virtue and accomplishment.

Amen.

From page 41

Micraelzodo arelabasa, gabe, mire, Lichidae od Gouodi Salamanu
Of the mighty ones who govern, spirits, Lichidae and ministers of the House
telocabeiod Tabaame Otahila Apologia in the Ninth Legion
of Death: and by the Chief Prince of the seat of Apologia in the Ninth Legion
al binu = ta od Zodemeta:
I do invoke thee, and by invoking conjure thee
Do elanusake baroesagi Jaida
And being exalted above ye in the power of the
gohusa pujo ilassa, darebesa do = o = i = ape totza das cametiaza
Most High, I say unto thee obey: in the name of him who spake
od asa kasarene tofagilo tolteregi darebesa. Pilabe Di
and it was to whom all creatures and things obey. Moreover I,
das Jada oela azodenadore Jada, das i go = o = al mare ti
whom God made in the likeness of God who is the creator according
totza Jijipake, larinuji ilasa do = o = i = ape das i saladu micraelzodo
to his living breath, stir thee up in the name which is the voice of wonder of the
Jada. El. micraelzoba od adapaheta: Ilassa gabe N. Oh
Mighty God, El, strong and unspeakable: O thou Spirit N. and
ol ghusa pujo ilsa, derabesa, do = o = i = ape toza das cametiazodo
I say to thee, obey, in the name of him who spake

od isa; od do bomesarejji do=oi=ainu Jaha, Pilhe do=a=i=ape Adonai.
and it was; and in every one of ye. O, ye names of God, Moreover in the names Adonai,
El, Elohim, Elohi, Ehyeh, Asher, Zaboath, Elion, Iah, Tetragramaton, Shadlai,
Enayo, Jad.

Jaida, of larinuji ilasa od do= bamepelifa gohus, darabesa, ilasa gahé N,
Lord God most high, I stir up thee. and in our strength I say Obey O Spirit N,
Zodameranu ca: no: quoda Ole odnio = asapta komeselahi Azodiazodore dalore = od
fatahe = are = zodi.
Appear unto His servants in a moment before the Circle in the likeness of a man = and
visit me in peace.

Od do=oi=a=ipe adaphaata Tetragramaton Ihevohe gohus, darabesa! Sota
And in the ineffable name Tetragramaton Jehovah I say Obey! Whos mighty
Sapahé elonusahinu nazoda poilape, zodanugonu caelazod holado, peréjje
Sound being exalted in power the pillars are divided, the winds of firmament groan aloud, the fire
burns not = the earth moves in earthquakes = and all things of the house of Heaven.
Ue = ialaponu = caosaji zodaca do=ji zodajjazoda = od lofajilo Salamann pe = ripesol =
od caosaji, od faorejita oresa cahisa ta jizodajjazoda,
and earth, and the dwelling place of darkness are as earthquakes,

od cahisa do mire od ovanvaho do Koratzo, Nusa eca hasa gahé N, de oanio
and are in torment and are confounded in thunder, Come forth O Spirit N, in a moment
Christeos faorejita afafa, imumamare laida, od darabesa na-e-el Niisa
let thy dwelling place be empty, apply unto us the secrets, and obey My Power come forth,
fatahe = are = zoda, Zodameranu pujo ooaona, Zodorejji, darabesa jji ilipahé! Lape
Visit us in peace, appear unto my eyes, be friendly Obey the living breath for
O larinuji - ta do=oi=ape Jaha Uoanu das apila Helioren.
I stir thee up in the name of the God of truth who liveth for ever Helioren.

Oarabesa jji ilipahé, eca, do = miame pujo balasa, ta anugelareda, Zodameranu
Obey the living breath, therefore, continually unto the end, as my thoughts appear to
ooaona, Zodorejje, gohola. Laiada do-bianu od do omepe!
my eyes, therefore be friendly, spanning. The secrets of Truth in voice and in
understanding!

e Second Conjunction

i binu ilea, od zodakame ilasa, od, larinuji ilasa, ilasa
Lake N, Zodameranu pujo ooaona
Asapeta komeselahi azodiazodore olalore, dooaipe
od quoo=oi=a=ipe jjah od Van, das Adam camelialza, od do=oi=a=ipe
jjada, Agla, das Lot camelialza, od asa ta obelisonugi pujo, totza.

Chants

Of old there were many chants and songs used especially in the dances. Many of these have been forgotten by us here, but we know that they used cries at $\text{U}^{\text{Y}}^{\text{Y}}$ which seems muchly like the cries $\text{Z}^{\text{V}}^{\text{M}}$ or $\text{Z}^{\text{Y}}^{\text{Y}}^{\text{Z}}$ of the ancients. Much dependeth on the pronouncements. If this be so, In my youth, when I heard $\text{U}^{\text{Y}}^{\text{Y}}$ it seemed to be $\text{Z}^{\text{Z}}^{\text{V}}^{\text{M}}^{\text{Y}}$, or rather, $\text{Y}^{\text{Y}}^{\text{Y}}^{\text{Z}}^{\text{Z}}^{\text{V}}^{\text{M}}^{\text{M}}^{\text{M}}^{\text{M}}^{\text{Y}}^{\text{Y}}$.

This may be but the natural way to prolong it to make it fit for a call, but it suggesteth that these be possibly the 2nd V Z V Z Z Z of an invocation. As V U Z Z is said to be, and of sooth tis said that the whole V Z Z Z Z Z V Z Z Z Z Z is said to be such, and for this reason is recited as a most powerful charm, but at least this is certain. These cries during the dances do have profound effect, As I myself have seen.

To Help the Sick

Ever remember the Promise of the Goddess, "For ecstacy is mine & joy on earth" so let there ever be joy in your heart, greet people with joy, be glad to see them, if times be hard, think, "It might have been worse." I at least have known the joys of the Sabbath. & I will know them again. Think of the grandour, beauty and Oelary of the rites, of the Loved ones you meet through them. If you dwell on this inner joy: your health will be better. You must try to banish all fear, for it really touch you, it may hurt your body, but your soul is beyond it all.

And ever remember, that if you help others it makes you forget your own woes. 4 if another be in pain do what you may to distract his attention from it.

Do not say, "You have no pain" but, if you may administer the drugs which soothe as well as those that cure. But ever strive to make them believe they are getting better, install into them happy thoughts. If you can only get this into his inner mind so that it be always. Then to this end it is not wrong to let people think that we of the Cult use more power than we have, for the truth is, that if they believe we have more power than we really possess, we do really possess these powers, inasmuch as we can do good to them. You must try to find out about people. If you tell a slightly sick man, "You are looking better, you will soon be well." He will feel better, but if he is really ill, or in pain. His knowledge that he is in pain will ensue him to doubt your words in future. But if you give him one of the new eye then say, "The pain is growing less, soon it will be gone" Because the new eye time you say, "The pain is going," he will believe you and the pain will really get less, but you must ever say so with conviction & this conviction must come from your believing it yourself. Because you yourself know that if you can fix his mind so that he believes you, it is true. 'Tis often better to look exactly between their eyes. Looking as if your eyes pierced their heads, opening your eyes as wide as you may and never blink. This continual gazing oft causes the patient to grow sleepy, if they show signs of this, say "You are growing sleepy. You will sleep, you are tired. Sleep. Your eyes grow tired, sleep" If they close their eyes, say "Your eyes close, you are tired, you cannot open your eyes." If they cannot, say "Your arms are tired, you cannot raise them." If they cannot, say "I am Master of your mind, you must ever believe what I tell you. When I look like this into your eyes you will sleep and be subject to my will." Then tell them they will sleep and wake up refreshed, feeling better, continue this with soothing and healing drugs. & try to infuse into them the feeling of ecstasy that you feel at the Sabbath.

They cannot feel it in full, but you can command them to feel what is in your own mind. & try to concentrate on this ecstasy. If you may safely tell that you are of the Cult, your task may be easier. & it were well to command them to know it only with their sleeping mind, & forget it, or to be at least usable to tell anyone about it when awake, a good way is to command them that if they ever are questioned about witchcraft or witches to immediately fall asleep.

Ever remember if tempted to admit or boast of belonging to the Cult you be endangering your brothers, for though now the fires of persecution may have died down but who knows when they be revived. Many Priests have knowledge of our secrets, & they well know that though much religious bigotry has calmed down, thus many people would wish to join our cult, & if the truth were known of its joys, the churches would deliver (deliver), so if we take many recruits. We may loose the fires of persecution against us again, so ever keep the secrets. Think joy, Think Love, try to help others & bring joy into their lives.

Children are naturally easier to influence than grown people. Ever strive to work through peoples existing beliefs, for instance more than half of the world believe in Amulets. An ordinary stone is not an Amulet, but if it hath an natural hole in it it must be something unusual, so if the patient hath this belief give him one. But first carry it next your skin for a few days, forcing your will into it. To cure pain, to feel safe, or against their particular fear, & this Amulet may keep imposing your will, when you are absent. The makers of Talismans knew this fitt well when they say they must be made in a circle, to avoid distraction, by someone who is mind on the object of the work. But keep your own mind happy. Remember the words of the Goddess "I give unimaginable joys, on Earth Certainly. Not faith while in life & upon death, peace unutterable, rest and Ecstasy, & the promise that you will return again. In the Old days many of us went to the Flames Laughing & singing, & so we may again. We may have joy in life & beauty, & peace & Death, & the promise of return. The Bible speaks sooth. "A Merry heart doeth good like a medicine but a broken spirit brieth the bones". But you may not have a merry heart. Perchance you are born under an evil star: I think that the effect of the stars are overestimated but you cannot make a merry heart to order you say. But you can, in the Cult, there be secret Process by which your will & imagination may be influenced.

This process also effects the body, and brings it to joy. Your body is happy. So your mind is happy, you will because you are happy. & you are happy because you are well. Prayer may be used with good result. If the patient believes it can and will work. Many believe it can, but do not believe their God or Saint will help. Prayers to the Goddess, especially the Amathean Horn Prayer, as it causes stimulation to the body as well as to the mind.

The Lemegeton or Clavicula

These be the 72 Mighty Kings and Princes which King Solomon commanded into a vessel of Brass, together with their Legions, Of whom Belial, Beleth, Asmoday and Gaap. were chief, And it is to be noted that Soloman did this because of their pride, for he never declared other reason why he thus bound them, And when he had thus bound them up and sealed the vessel, He by Divine Power did chase them into a deep Lake in Babylon, And thay of Babylon, wondering to see such a thing, they did go wholly into the Lake, to breake the vessel open, expecting to find great store of treasure therein, But when thay had broken it open, out Flew the Chief Spirits immediately with their Legions following them, and they were restored to their former places except Belial, who entered into a certain Image, and thence gave answers unto these who did offer Sacrifices unto him, and did worship the Image as their God.

First. Thou shalt know the Moons age for thy working, The best days be When ☽ is 2, 4, 6, 8, 10, 12 or 14 days old, as Soloman sayth, no other days are profitable, the seals of the 72 Kings are to be made in Metals, The Chief Kings in Sol gold, Marquises in ☽ Silver, Dukes in ♀ Copper, Pretacies in ♀ Tin, Knights in ♀ Lead, Presidents in ♀ Mercury, Earls in ♀ Copper and ☽ Silver, (Silver or Copper in Mercury) (Probably in Iron) alike equal.

These 72 Kings be under the Power of Amaymon, Corson, Ziminiair, and Göap. who are the four Great Kings ruling the four quarters or Cardinal points, N, S, E, and W, and are not to be called forth except it be upon Great Occasions, but are to be Invoked and commanded to send such or such a Spirit that is under their Power and rule, as shown in the following invocations or conjunctions.

List of the 72 chief Spirits of the Goetia, according to rank,
Seals in gold, Kings, 1 Bael, 9 Daimon, 13 Beleth, 20 Purson, 32 Asmoday
45 Vine, 51 Balam, 61 Zagam, 68 Beliel.

Seals in Copper, Dukes, 2 Agares, 6 Valefor, 8 Barbato, 11 Gusion,
15 Eligos, 16 Zepar, 18 Bathin, 19 Sallos, 23 Aim, 26 Bune, 28 Berith,
29 Astroth, 41 Focalor, 42 Vepar, 47 Vnal, 49 Crocell, 52 Alloes,
54 Murmur, 56 Gremory, 60 Vapula, 64 Haures, 67 Andusias, 71 Dantalion.

Seals in Tin, Princes and Prelates, 3 Vassago, 12 Sitri, 22 Ipos,
33 Gääp, 36 Stolos, 55 Orobas, 70 Seere,

Seals in Silver, Marquises, 4 Samigina, 7 Amon, 14 Lerajje, 24 Naberius,
27 Ronove, 30 Forneus, 35 Marchosias, 37 Phenex, 43 Sabnoc, 44 Shax,
59 Orias, 63 Andras, 65 Andrealphus, 66 Cimeies, 69 Decarabia.

Seals in Mercury, mixture of Silver and Mercury, or Copper and Mercury,
Presidents, 5 Marbas, 10 Buar, 17 Botis, 21 Marrax, 25 Glasya-Labolas,
31 Fords, 33 Gääp, 39 Malphas, 48 Haagenti, 53 Caim, 57 Ose, 58 Amy,
61 Zagan, 62 Valat.

Seals in Iron, Earls or Counts, (some say, Copper and Silver alike Equal),
17 Botis, 21 Marax, 25 Glasya-Labolas, 27 Ronove, 34 Furfur, 38 Halphas,
40 Ränn, 45 Vine, 46 Bifrons, 72 Andromalius,

Seals in Lead, Knights, 50 Furads,

Cordial Poppy Water, In a closed jar or glass put 2 gallons of Brandy. Steep
a pack of bruised Poppy seeds for 48 hours then strain out.
Put a pound of stoned raisons, one ounce each of Coriander, sliced licorice and sweet
fennel seeds. All bruised together, with a pound of soft sugar. Shake every day for
7 or 8 weeks then strain and bottle.

In 2 quarts of Brandy, (or whisky), put a pound of raisons (stoned) $\frac{1}{2}$ oz of Nutmeg,
4oz Cardamoms all bruised in a mortar. The rind of a Sevil Orange. Rubbed off on a lump of sugar,
and Half a pound of Candy-sugar. Shake every day for 14 days. Squeeze the juice of
Spinage to make a good green, or you can stain yellow with saffron.

* Take good summer, grass hops in only summer Brandy, Bruise in a stone mortar. Put in
in a glazed Pat. Sprinkle with crystals of Toner; then smear with glazed honey, soke all
night, set in water over a gentle fire, put 3 pints of Honey to the gallon, skim, and leave,
and cool. Then squeeze well, put a matraile $\frac{1}{4}$ comb. to the liquor + ferment 3 days. Coming time
top of jar or bung with a slice of Bread crumbs or with mustard seed. Let it work, in a few
days add white of egg, flour, and nitre, Vinegar or juice of Green Grapes and powder of this
syrup and mustard, crushed well together. Let settle. It helps digestion, purifies the blood,
purges out watery humors, cleanses the bowel.

NB: eleven pages of seals and text from Crowley's edition of the Lemegeton
omitted after this page. See any edition for this material.

H.P. To love me is better than all things, If under the night stars of the desert thou presently burnest mine incense before me, Invoking me with a pure heart and the Serpent Flame therein, thou shalt come to lie on my bosom. For one kiss wilt thou be willing to give all. But whoso gives one particle of dust, Shall loose all with and hour.

ye shall wear rich jewels, ye shall exceed the nations of the Earth in splendor and pride, but always in the love of me, and so shall ye come to my joy, I love you, I yearn for you, pale or purple, I, who am all pleasure, and purple, and drunkenness of the senses, desire you.

Put on wings and arouse the coiled Splendour within you, come unto me, to me, to me.

Sing the raptous love song unto me.

Burn to me perfumes, Wear to me jewels. Drink to me, for I love you, I love you.

I am the blue lidded daughter of Sunset.

I am the naked brilliance of the Volupuous night Sky, come to me, to me.

TALMUD

According to the Talmud there are three names of God, the first of 4 letters was taught to all. The second of 12 letters. Sages taught to their sons and decipils, but when the number of the ungodly had increased it was intrusted only to the most discreet among the Priests, and they repeated it in low tones while the people were receiving the benediction, so that none might hear.

The Name of 42 letters was the most sacred of all mysteries it contained the Great Secret of the universal Soul, and stood for the highest degree of Initiation. The Talmud says, he who knows this name is the heir of 2 worlds. that which we live and the world to come.

There be but 3 classes of people who know these names. First decipils, who are taught the 4 letter name. Priests who studied the 12 letter name, and third the Elders, to a few of whom alone was entrusted the 42 Letter name. The Elders who are in possession of this most Sacred mystery are invested with Supreme power. Not only in this in the present World but in the World of invisible spirits, and the Supreme secret of creation.

In the Zohar, the Sepher jeszirah, the Guemara and in the Mischna are constant prohibitions against divulging the secrets of creation to anyone except men of the highest dignity and who are known for their extreme prudence, and who have attained a good eye. This work of creation is usually called the Mercaba, and is connected with the knowledge of the name of 42 Letters.

The Rabbi Jochanan once said to the Rabbi Eleazar - "Let me teach you the mystery of the Mercaba and he replied - I am not old enough for that" when old enough Rabbi Jochanan was dead. Some time afterwards the Rabbi Assai said. "I will teach you the mystery of the Mercaba" he replied. "If I had deemed myself worthy I should have learnt it before from the Rabbi Jochanan. Your Master

Note, I think that this clearly points to the fact that Rabbi Eleazar was not merely being rude, but he had a shrewd suspicion of the nature of the mystery, and did not intend to be initiated himself, although it was the highest honour he could attain.

Though we may not be able to point out the special practices observed by those who had been initiated into the mysteries of the Jewish Kabala, as they were promoted from one degree to a higher, owing to the silence of their traditions and written works on the subject, there is strong reason to believe, as in India there were 3 degrees of initiation.

The Zohar says The Ancient of Ancients, whose name be sanctified, is the only form that embraces all other forms, it is the Supreme and mysterious wisdom that includes everything.

The Book of the Pitris (Indian) says, He is the cause of everything, and every effect is in him.

Thus the same pantheism, in infinite unity was taught in the Kabala as by the Initiates in the Indian Temples. The Ancients of Ancients in the Zohar is precisely the same as the Ancient of days of the Vedas, Manu and the Agracharya Parikshari. The same fundamental ideas in both philosophies are expressed in almost identical terms and if we find these beliefs identical may we not assume that where The Sacred Books of one are silent on one belief or ceremony, we may find the clue in the books of the other Zohar. Everything that has been formed by the Ancient, whose name be sanctified, can only subsist through a male and a female. From their eternal and mysterious union springs a Son, who takes after his father and Mother together, and bears witness to both of them.

The absolute unity can thus divide into two principals or parallel lines. The female or passive principal is called intelligence. The male or active principal is called wisdom. The son of wisdom and intelligence called on account of his double inheritance the Elder son of God is knowledge or Science.

These 3 persons contain and include everything that is, but they are united in the Ancient of Ancients. For all is he and He is all.

This Ancient, whose name be sanctified exists with three heads forming a single one. This head is the most elevated of all elevated things, and because the Ancient is represented by the number 3, all the other Lights, in other words the ten Zephiroth are also composed within the number three.

Note, Does it not seem as if the man who wrote this had seen the Indian Supreme Deity Heads, Bramah Vishnu Siva combined in One?

Jehovah is one and his name is one. This name which signifies I am indicates to us the union of everything that is. The degree where all methods of wisdom are still hidden and placed together but when it is desired to distinguish the mother carrying all things in her womb, and upon the point of giving birth to them. God says, to reveal the supreme name, I who am.

Finally when all is carefully formed and has issued from the Maternal Womb, God calls himself Jehovah. I am that which is.

The Zohar says. The ten Zephiroth were divided into three classes. Each presents the Divinity to us under a different aspect, but always as an indivisible Trinity. The first three are purely intellectual. What Kabbalists call the intelligible World. The first manifestation of God. The next three have a moral character making us conceive God as goodness and wisdom. The origin of beauty and magnificence in creation. They are

The the Virtues of the sensible World. The last three Zephiroth are the absolute force. The all powerful cause. The Generating element of everything that is. This is the Natural World or Nature, in its essence and active principal, Natura Naturans.

Thus the Brahminical and Kabalistical notions of the 3 trinities are identical.

First the unrevealed God. The Primordial and Universal Germ. The Hindus Ancient of Days. who begot a First Trinity of Thought and will. Third a Second Trinity. The Origin of the Elements. The Virtues and the forces of the sensible World. Forth the Hindu Third Trinity had changed this work of creation. The Kabalists say it is the generating element of everything that is.

Finally in both doctrines. The Active generating Elements in perpetual union with the passive or Mother element is continually shooting into space, the Rays of Life from which souls escape and accomplish their successive destinies in the increase and gradually ascend and are absorbed in the immortal Source from which they originally share, united with God.

In the Hindu system there are three trinities which proceed from the Mighty Self Existant Being and are mingled with him in Supreme union. The First Trinity gave birth to Divine Thought.

Nard: The Producer

Nari: The Mother

Vivadj: The Child

2nd Trinity from which spring the primitive elements, which aid in the formation of the universe.

Agni

Aya

Soumya

3rd. The creating or generative Trinity

Brahma

Vishnou

Siva



In Ancient Greece the Phallophores were the men who carried in religious procession Phallic at the end of long strolls. The witch sometimes used a broom for the same purpose. It being unsafe usually to have anything that was at all unusual, that could be produced in their greed against them. But a broomstick was to be found in every home. The other tools could usually be disguised except the ~~star~~ which was usually made of wax or unbaked clay and could easily be destroyed in a moment.

Zohar. We shall understand beter what is meant by the Spirits animating all the celestial bodies and all the elements of the earth, if we pay peticular attention to the names and functions attributed to them. Tahariel is the S. of Purity. Rachmiel the S. of Mercy. Tsadkiel the S. of Justice, Pudael "S." Deliverance, Raziel "S." Secrecy who watches with in jealouseye over the servants of Kabalistec Vision.

The Great Angel Metratrone who stands rooted below throne of God and alone formes the world of creation and of pure spirits. His task is to preserve unity, harmony, and motion in all the spheres. His office is what some call nature. Nourial S. of Fire, Curial S. of seasons.

As for evil Spirits, the Kabalists believe them to be the grosser and more imperfect forms of existance, As the Hindu Book of pitries so has the Zohar the same metaphysical belief in good and bad spirits and the same beliefs in regard to the composition of the universe.

Although we are not in possion of very pricise information with regard to the evocation of spirits by the Cabalists, who probably never transmitted the prisedcribed formulas except by word of mouth, still Hebrew tradition is full to overflowing with the phenomena of evocation + occult Manifestations so it is purile to ask whether the Ancient

Cabalists, like the Hindu priests, ever claimed supernatural power. The Witch Huldah, whom the High Priest Hilkiyah made use of, to influence the people & the following story.

One day, Jochanan Ben Zachai rode out with Rabbi Ben Aroch, the latter asked him to teach him a chapter of the Mercaba.

Did I not tell you replied the Master, it is not lawful to explain the Mercaba to one who does not possess the requisite wisdom and intelligence? Is it not lawful replied Eleazar for me to repeat in your presence what you have already taught me? Well, speak said the Master.

Eleazar, Ben Aroch had hardly commenced speaking of the Mercaba, when fire descended from Heaven and enveloped all the trees in the country, which seemed to sing Hymns (The trees or the fire?) A Spirit was heard to express his joy at hearing these mysteries.

Again we are told when Rabbies Josuah and Joseph recited a chapter of the Macaba, extraordinary prodigies occurred. The sky was covered with thick clouds, a meteor like a rainbow appeared, and Spirits were seen flocking to hear them, like spectators crowding to witness a wedding. Upon hearing of these prodigies by his pupils. Jochanan Ben Zachai told his pupils. Once we did the same and were transported to Mount Sinai when from the Heavens above a voice came. Come up here, where a splendid feast is prepared for you and your disciples and for all generations who hear these doctrines. You are destined to enter the 3rd Category, (Note, unfortunately the Zohar fails to mention whether he accepted). But its clear, from causing these phenomena. Fire in the trees, meteors, Spirits flocking to hear the mysterious secrets, Evocation. Jochanan and disciples transported to Mount Sinai. Flying through the air, finally their admission to the 3rd Category of initiation. All prove, that those who believed in the Zohar, claimed the power to evoke Spirits and produce external phenomena though they naturally wrapped it up in some way so as to prevent the uninitiated from getting the slightest hint as to how it was done.

Primitive Christianity, with its thaumaturgists suddenly appearing through locked doors, raising the dead, floating in the Air, Initiation in the catacombs its superior Spirits, demons and exorcists, was intimately related to the Cabala. Though in both cases, there in both cases, there is an implication that words of Power were used, otherwise. Spells.

The Cat is a fitting symbol of the moon. The Cat can see at night. Like the moon, she is also a fruitful animal. The moon was Queen of life, the giver of life and Death in our world. As Luna she presided upon Child Birth, As Hecarte our Death. As Diana - Hecarte - Luna she became a Trinity. It is possible that 7 is a sacred number because of the 28 day of the D. 28 can be divided, so can 14. but 7 is indivisible. Today the Jewish and Alexandrian Calendar are Lunar. Isis is a moon Queen and her fertility Goddess Astarte, Asteroth and Venus are nearly variations of the D the Queen of night, or Hecarte. The female deities were understoodly connected with fertility and Ishtar legends always refer to the female powers. The shuttle & ring. The Rasi after Almond. Mother Earth and the male sun rays and the only logical explanation of the Trinity is two, male & female became one and bring forth a third person, or life. Christianity persuade this idea remorselessly. Love was a sin in the eyes of church fathers women were evil, the temptress, the seductress who made man trip from the righteous path of the Lord, to Deadly Sin.

NB: eight more pages of Lemegeton omitted after this page.

M, O. Secrets of Secrets that art hidden in the being of all lives,
Not Thee do we adore, For that which adoreth is also thou. Thou art
That and That am I. S,

I am the Flame that burns in evry man, and in the core of
every star. S.

I am Life and the giver of Life, yet therefore is the Knowledge of me the
Knowledge of Death. S.

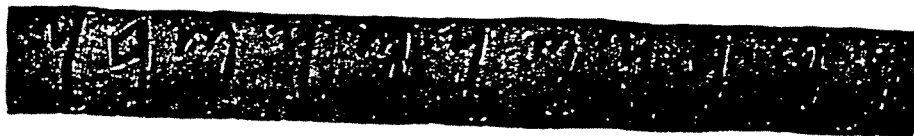
I am alone, the Lord within ourselves, whose name is Mystery of
Mysteries. S

Make open the path of intelligence between us. For these truly are
the 5 points of Fellowship,



$\psi \times \psi, \eta \times \eta, \psi \times \psi, \eta \times \eta,$
 $\psi \psi \eta \eta \eta \eta \eta \eta, Z \times Z.$

By the Great and $\psi \eta \eta \psi \eta \eta \eta \eta \eta \eta \eta \eta \eta \eta \eta \eta$
Holy Name $\psi, \psi, \psi, \psi, \psi,$

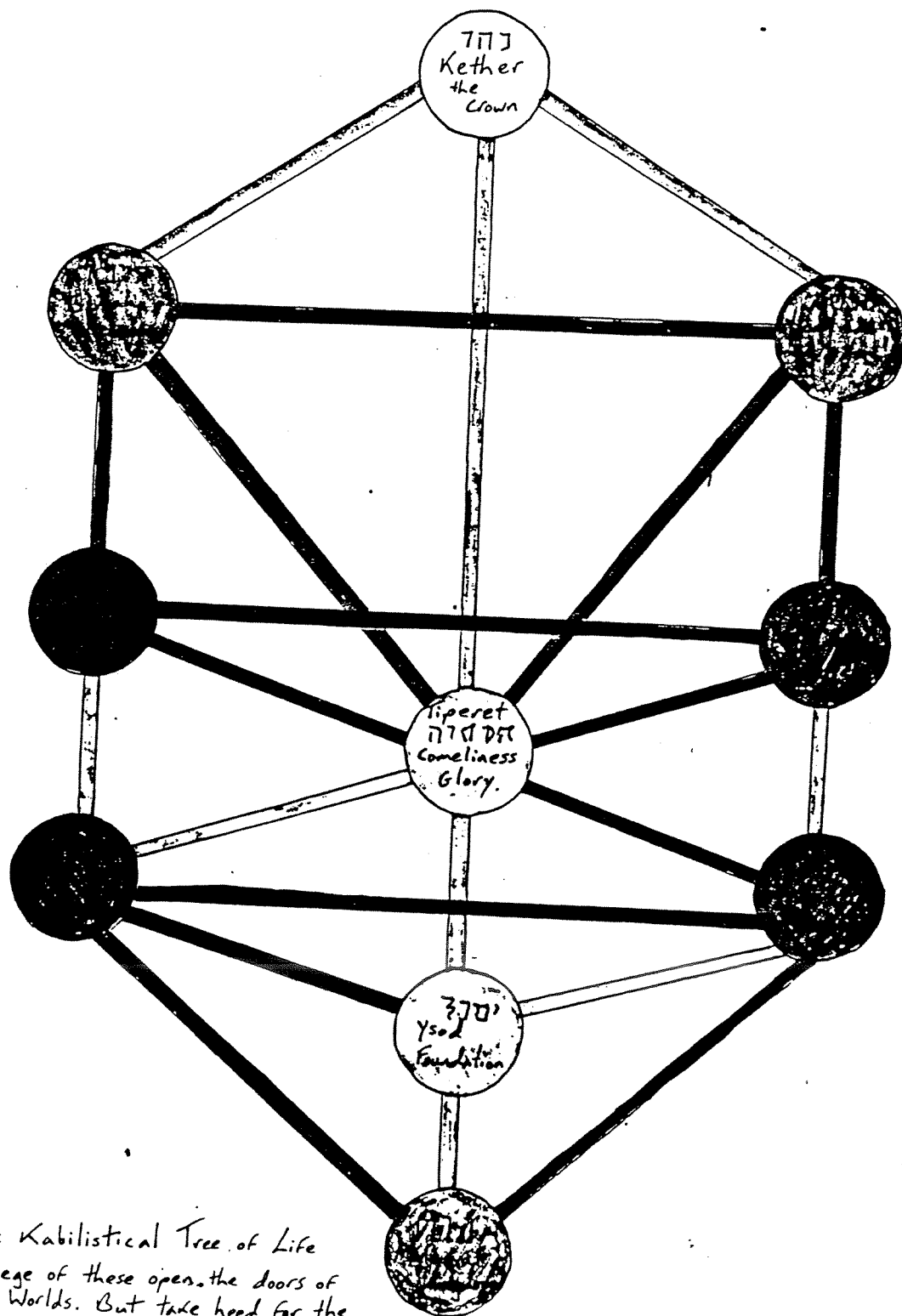


M, N.P. Encourage our hearts, let thy Light chrysalise itself in our blood
Fulfilling of us Resurrection For there is no part of us that is not of the Gods.
Circumambulate. Proclaime.

The twice consecrate H.P. greets ye Mighty Ones, and dismisseth ye to your
plessent abodes, Hail and Farewell.



NB: six more pages of Lemegeton material omitted after this page.



ye Kabbalistical Tree of Life
Knowledge of these opens the doors of
Higher Worlds. But take heed for the
Doors are Guarded.

YE KABALAH

Chap XXI

711 **Unto His** back adhereth closely a Ray of most vehement Splendour, and it flameth forth and formeth a certain Skull, concealed on every side.

712 **And thus** descendeth the Light of the two brains, and is figured forth therein.

713 **And She** adhereth unto the side of the **Male**, wherefore She is called, Cant V. 11. My dove, my perfect one, Read not, Th Mthi my perfect one, but Thavmthi, my twin sister, more applicably.

714 **But** herwith is **Gebureh** "Severity", connected in the 5 Severities (which are symbolized in the numerical value 5, of the latter 17 Final of 17717, which is the bride) and the Woman is extended on Her side, and is applied unto the side of the Male.

715 **Until** She separated from His side, and cometh unto Him so that She may be conjoined with him, face to face.

716 **And** when They are conjoined together, they appear to be only one body.

717 **Hence** we learn that the male alone appeareth to be only half the body, so that all the mercies are half, and it also is with the female.

718 **But** when they are conjoined together, they appear to be only one body.

719 **Hence** we learn that the male, taken alone, appeareth to be only half the body, so that all the mercies are half, and thus also is it with the female.

720 **But** when they are joined together, the two together appear to form only one whole body, and it is so.

721 **So** also here, when the Male is joined with the female, they constitute one compleat body, and all the Universe is in a state of happiness, because all things receive blessing from their perfect body. And this is the Arcanum.

722 **And** therefore it is said, Gen 11. 3 Tetragramaton blessed the seventh day and hallowed it, for then all things are found (to exist) in the one perfect body, for Mtrv'nitha, the Mother is joined to the King, and is found to form one body with him.

723 **And** therefore are there found to be blessings upon this day.

724 **And** hence that which is not both Male and female together is called half a body. Now, no blessing can rest upon a mutilated and defective being ~~and not at all~~ but only upon a perfect place and upon a perfect being, and not at all in an incomplete being.

(Note, This is another proof of the teachings maintained through the Kabbalah, that Man and Woman are from the creation co-equal and co-existent, perfectly equal one with the other, this fact the translators of the Bible have been at great pains to conceal by carefully suppressing every reference to the feminine portion of the Deity, and by constantly translating feminine nouns by masculine. This is the work of so called religious men!)

725 **And** a semi complete being cannot live for ever, neither can it receive blessing for ever.

726 **The** beauty of the female is completed by the beauty of the male, and now we have established the perfect equality of male and female and they are made known to the companions.

- 744 **Per** hoc hoc fundamuntum ille ingreditur in foeminam, in Locum qui Vocatur Tzion et Jerusalem. Nam hic est locus tegendas foeminae, et in uxore Vocatur uterus.
- 745 **And** hence is Tetragramaton Tzabaoth called yesod, the foundation, the 9th Sephira. Also it is written Psc. xxxii. 13 Since Tetragramaton hath chosen Tzion to be a habitation for Himself. He hath desired her.
- 746 **When** Matronitha, the Mother, is seperated and conjoined with the King Face to face in excellence of the Sabbath, all things become one body
- 747 **And** then the Holy One, blessed be He, sitteth on His Throne, and all things are called the Complete Name, The Holy Name, Blessed be His Name for ever, and unto the ages of ages.
- 748 **All** these words have I kept back unto this day, which is crowned by them for the World to come, and now herein are they manifested, O, blessed be my portion.
- 749 **When** the mother is conjoined with the King, all the Worlds, receive blessings, and the universe is found to be in Joy.
- 750 **Like** as the Male, (Macroposopus) existeth from the Triad (Kethar, Chokmah and Binah) and His beginning is with the Triad, in this same manner are all things disposed and the end of the whole body is thus. Also the Mother receiveth not the blessing except in the Syntagma of the Triad, and these paths are Netzeck, Hod, and Yesed.
- 751 **And** she is mitigated, and receiveth blessing in that place which is called the Holy of Holies below.

752

Leviter Vestis

List to the words of the Great Mother who of old was also called Among men **Artimis: Astarte: Oione: Melusine: Aphrodite** And by many other names. At mine Altars the youth of Lacedmonia and Spala made due Sacrifice. Whenever ye have need of anything, once in the month, and better it be when the moon is Full. Then ye shall assemble in some secret place and Adore the Spirit of me who Am Queen of All Witcheries. There ye shall assemble, ye who are fain to learn all Sorcery, yet have not won to its deepest secrets, to those will I teach things that are yet unknown. And ye shall be free from slavery, And as a sign that ye be really Free, ye shall be naked in your rites, both men and women, And ye shall dance, sing, feast make music, and love, all in my praise. For ecstasy is mine, and joy on earth. For love is my Law, keep pure your highest ideal: strive ever toward it, Let naught stop you, or turn you aside. There is a Secret Door that I have made to establish the way to taste even on earth the elixir of immortality, say "Let ecstasy be mine, and joy on earth even to me, To Me,"

For I am a gracious Goddess. I give unimaginable joys, on earth certainly, not faith while in life! And upon death, peace unutterable, rest, and ecstasy, nor do I demand aught in sacrifice.

Hear ye the words of the Star Goddess.

"I love you: I yearn for you: Pale or purple, veiled or Voluptuous,

I who am all pleasure, and purple And drunkenness of the innermost senses, desire you, put on the wings, arouse the Coiled splendour within you,

"Come unto me."

For I am the Flame that burns in the heart of every man, and the core of every Star,

Let it be your inmost divine self who art lost in the constant rapture of Infinite Joy.

Let the rituals be rightly performed with joy and beauty,

Remember that all acts of Love and pleasure are my rituals, so let there be beauty and strength, Leaping Laughter, force and fire be within you.

And if thou sayest, I have journeyed unto thee, and it availed me not, Rather shalt thou say, "I called upon thee, and I waited patiently, and Lo, Thou wast with me from the beginning."

For they that ever desired me, shall ever attain me, even to the end of all desire.

November Eve

Halloween

H.P. Leads H.P.s. He carries a Pirapus, or Broom, head up to represent one, walk or slow dance, torches & bonfire if possible.

Bazabilacha bachaba.

Lamach cahi Achaba

Karrelas

Lamach Lamach Bachaous

Cabahagy Sabalyous

Baryolas

Lazoth Athame Cabyolas

Samahac et Famyolas

Harrahya

Form O H.P. Assumes position

H.P. Says

Blessed be. 

Dread Lord of the Shadows, God of Life & the Giver of Life, yet is the Knowledge of Thee the, the Knowledge of Death.

Open wide I pray Thee Thy Gates through which every man must pass. Let our dear ones who have gone before return this night to make merry with us, & When our time comes, As it must, O Thou, the Comforter, the giver of Peace & rest, we will enter Thy domains Gladly & unafraid, for we know that when rested & refreshed Among our dear ones, we are reborn Again into this life, with sturdier limbs & Keener brains, by Thy Grace &

by the Grace of the Great Mother.

Let it be in the same place & time as our beloved ones, & may we meet & know & remember & love them again.

Descend we pray Thee upon Thy Servant & Priest 55

Initiations if any. Others are purified. Note. Coupls may purify each other if they will. Cakes & Wine, The Great Rite if possible, either in Token or Truly. Dismiss. Feast & dance.

It is said. "When a Woman takes the main part in the Worship of the Male God she must be girt with a sword"

Note, This hath been explained as that a Man should be High Priest Representing the God, but if no one of Superior Rank and Knowledge be present, A Woman armed as a man may take his place. The sheath should be worn in a belt or baldric she should carry this sword drawn, but if she has to use her wand, she should sheath this sword. Any other woman in this circle while this worship is performed should be sworn in bond, those outside this circle aulu how the Athame. But alas they cannot tell me what these rites were or in whose home they were performed. Properly $\sqrt{2} \sqrt{3} \sqrt{4} \sqrt{5} \sqrt{6} \sqrt{7} \sqrt{8}$ or $\sqrt{4} \sqrt{5} \sqrt{6} \sqrt{7} \sqrt{8}$.

Feb Eve

Dance Step, Waving brooms, Torches if possible. Volta dance Form O
H.P. enters O S, in right. Phalus or broom in left.

H.P.s. invokes. "Orend Lord of Death & Resurrection, of Life & the Giver of Life & Lord within ourselves, whose name is Mystery of Mysteries. Encourage our hearts. Let the light chrystalise itself in our blood, fulfilling of us Resurrection. For there is no part of us that is not of the Gods. Descend we pray Thee upon Thy Servant & Priest...

Initiations if any. Others should be purified.

Cakes & Wine.

If possible, Great Rite. in token, or truly

Dismiss

Feast & Dance

MAY Eve.

- If possible ride Brooms, staves etc quick dance step, to site.
H.P.s Leading, Sing: O do not tell the Priest of our flight
For he would call it sin.
But we will be in the woods all night,
A conjouring Summer in.
We bring you good news by word of mouth.
For Woman, Cattle and corn
The Sun is coming up from the South
- With Oak & Ash & Thorn.

Meeting Dance

Form O.

H.P.s, Assumes position

Blessed be, Officers SS & position H.P. invokes.

I invoke thee, O Mighty Mother of us all,
Bringer of All Fruitfulness, By seed & Root,
By stem & Bud, By Leaf & Flower & Fruit,
By life & love, do we invoke thee.

Thee to descend upon the body of Thy Servant & Priestess... here. S.S.

Initiations if any
others purified

Cakes & Wine.

If possible Great Rite

Dismiss

Feast & Dance

KeeP this book in your own hand of write, let Brothers and Sisters copy what they will, but never let the book out of your hands and never keep the writings of another. For if it be found in their hand of write, they may well be taken and tortured. Each should guard his own writings and destroy them whenever danger threatens.

Learn as much as you may by heart and when danger is past; rewrite your book if it be safe, for this reason, if any die, destroy their book if they have not been able to, for, as it be around, tis clear proof against them. As, "Ye may not be a witch alone." So their friends be in danger of the Question, so destroy everything not necessary.

If you are taken. If your book be found on you. Tis clear proof against you alone, you may be tortured. Keep all thought of the Cult From your mind, Say you have had bad dreams. A Devil caused you to write this without your knowledge. Think to yourself. "I know nothing. I remember nothing. I have forgotten all. Drive this into your mind.

If the torture be to great to bear. Say, "I will confess, I cannot bear this torment. What do you want me to say? Tell me so I will say it." If thou they try and make you talk of the brotherhood, do not, but if they try and make you speak of impossibilities, such as: Flying through the air, Consorting with the Devil, Sacrificing Children and eating mens flesh. To often you may relent from torture. Say, "I had an Evil Dream. I was not myself. I was crazed." Not all Magistrates are bad. If there be an excuse, they may show you mercy. If you have confessed aught deny it afterwards. Say you babbled under torture. you knew not what you did or said. If you be condemned, Fear not, the Brotherhood is powerful. They may help you to escape if you are steadfast. If you betray aught there is no hope for you in this life, or that which is to come. But, tis sure that if steadfast you go to the pyre, drugs will reach you. you will feel naught, and you go but "To death and what is beyond - the ecstasy of the Goddess."

The same with the working tools. Let them be but as ordinary things you have in your houses. The Pentacles should be of wax. This may be melted or broken at once. Have no names or sign on anything. Write you this in ink when necessary and wash it off at once when you finish.

אהיה: אשר:
אהיה:

